1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

562 There are at least two other things which a Kol woman must never do: she may not plough, nor climb up on the roof of a house. 543 Such matters are looked upon as serious breaches of custom and deserve 784 a penalty from the *panch*. Repeated enquiries elicited no recent 241 violations of these taboos, and there was no definite statement as to 481 what would be done in case they occurred. This latter taboo, however, probably has its exceptions, as we knew of a Kol woman helping to repair a roof on the mission house in Barela.

551 It is the rule that wives should never utter their husband's name 593 and the same is true of the husband who should never call his wife by her name. They are addressed, rather, as the mother or father of the children. For example if the child's name is Makkhi the husband will address his wife as Makkhi's mother. There is another general pro- [561] hibition to the effect that a woman should never speak the name of a man older than herself; he should be addressed in some indirect way.

847 PARENTS AND CHILDREN. Kols say that children are Bhagawan's 858 gifts to them in answer to Sheori's prayer. Both sexes are welcome 842 in the home and there is no evidence that they favour one above the other. Abortion is all but unknown and it is considered an evil thing to attempt it. Apparently they know of no herb or plant growing in the jungle which would cause it.

868 When children are old enough they are assigned tasks about the house (there is no school besides this)—the girls learn cooking and other household duties, gather wood and cow dung, while the boys help herd goats or cattle, if any, or accompany their fathers to the fields where they play about and help to bring back its produce or the wood cut in the forest.

867 Almost no moral training, as such, is imparted, nor are the children [861] severely punished when discipline is called for. A slap over the ear is usually all that is attempted and more often than not this is adroitly dodged. On the whole Kol parents are over indulgent with their children. The sum of moral training was said to be "Don't steal, don't lie, don't hurt anyone." When they were asked about the type of religious instruction given to children they said: "We neither know, nor can we tell." What children learn is largely by observation and practice rather than by direct instruction. Among the more literate people of Northern India moral teaching is given through the reading of such literature as the Ramayana of Tulsi Das. The Kols, though, do not have even this, unless it so happens that a mendicant reads to them, nevertheless it would not appear that their morals are any worse than those who have considerable more light to guide them.

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159 and five children, two from the first wife and three from the second and we are living happily.

MOTIRAM: A KOL WHO BECAME A PROSPEROUS FARMER

I was born in Kotmi (in North East Central Provinces near Pendra). My grandfather came to Kotmi from a place in Rewa State and when he arrived here he had with him my father who was still just a boy. My father was a hard working man and when his father died he had to shift for himself and found work as a coolie wherever he could find employment. Finally he got together enough money to be able to purchase the right to farm a small bit of land. This land was obtained from the *malguzar* who was very kind to him. When I was still a very small boy and not long after we got this land my grandmother, who had lived to a ripe old age, died happily for she saw my father established on a piece of land he could call his own. My father had two brothers who also owned a share of the land and [428] helped start the farming, but both of them died without issue, leaving the control of the land with us alone. As soon as I was old enough to work I would go out with my father to tend the cattle in the forests. Later on I went by myself. When I was about twenty years of age my father died, but I had been married before that and I began to control the land and care for it.

I am now quite independent and all along have never had to work as a coolie for another person. I am very proud of this fact. I even hire other people to work for me for I now have twenty-two acres of land with a good house of thick mud walls upon it and cattle [651] sheds as well. I have about thirty animals: goats, cows and bullocks. I pay a yearly land tax to the *malguzar* of Rs. 9, and a tax on my carts and animals which amounts to Rs. 7 per year.

My family consists of four sons and one daughter. Two sons and one daughter are now married and live here in the same home with [871] me. They help me care for the fields and crops. A younger son goes regularly to the Mission School in Kotmi and studies in the third Hindi class. I am glad that this son can get an education and I pay the [481] regular fees for him. He is very clever, walks two miles to school and is very regular in his attendance.

Although I have always had money for our food and have never suffered that way, still we have suffered much through illnesses and death. We go often to the Mission dispensary in Kotmi for our [165 163] medicines. My first wife died but not before giving birth to seven